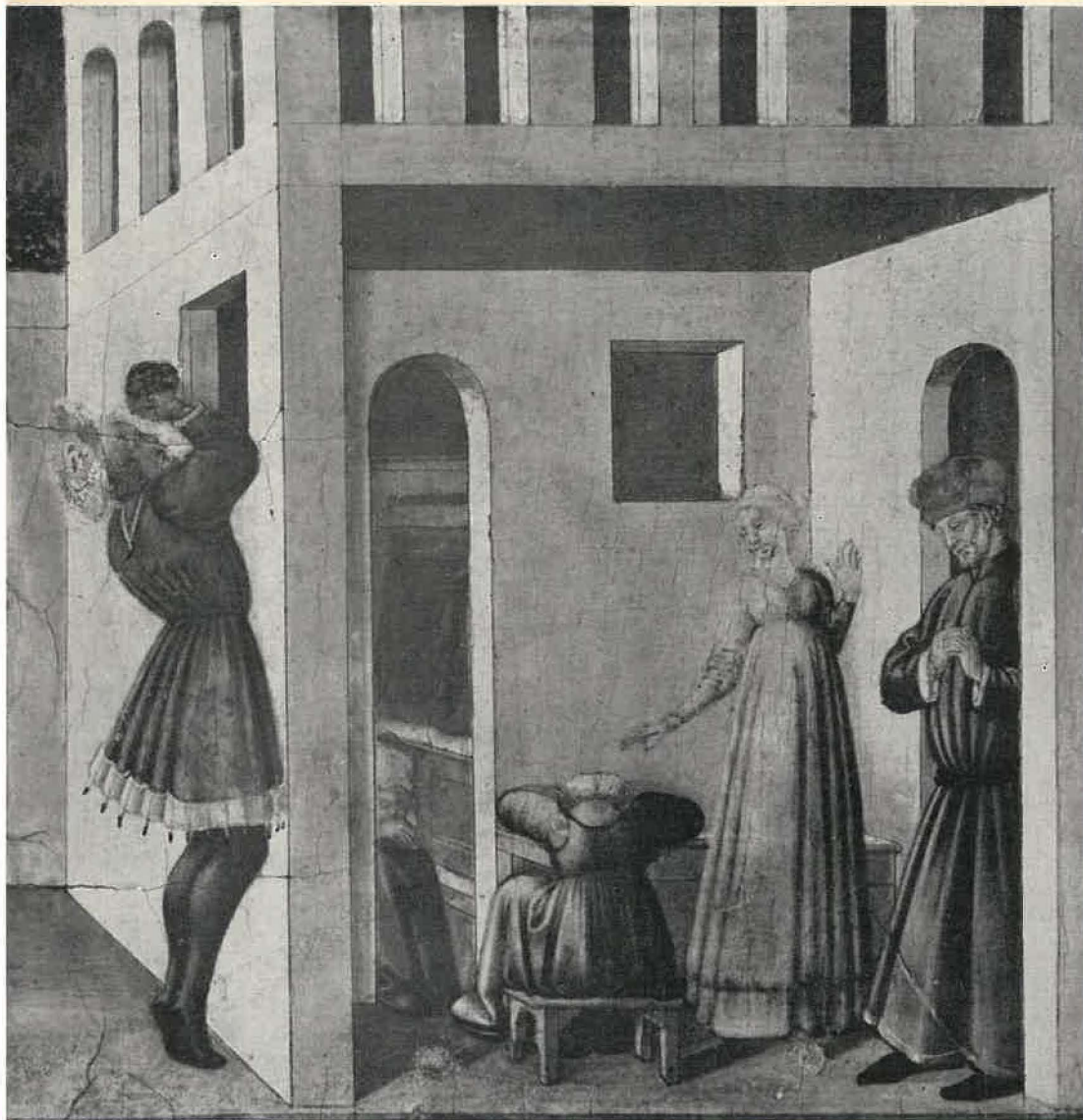


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December 2, 1962

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St. Nicholas, Bishop of Myra, secretly provides dowries for three daughters of an impoverished citizen [see p. 5].
Tempera on wood
by Neretti Bicci.

Yale University Art Gallery

Christianity's Lost Dimension [see p. 8]



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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

Let Us Explain

Dr. Price offers a pretty "re-interpretation" of the Virgin Birth [L.C., November 4th]. The trouble is that this is not what the first Christians meant when they said, "... conceived by the Holy Ghost, born of the Virgin Mary. . ." They meant that it really happened, just as the suffering under Pontius Pilate, the Death and the Resurrection really happened. Whom shall we believe then — Dr. Price or those who were closest to the facts? Dr. Price reminds me of the Gnostics, who said, in effect, to those early Christians: "Christianity is a wonderful thing, but you don't know the half of it. Let us explain it to you."

It would seem that Dr. Price represents the "new" theology which Fr. Bunday describes in the same issue. One aim of that theology, as Fr. Bunday points out, is to separate the Jesus of history from the Christ of faith. The historical Jesus becomes not the pre-existent Son of God, being of one substance with the Father, but a man who differs from other men only in the intensity of His inspiration. That is a denial of the Incarnation as the Church has understood it since Thomas addressed the risen Christ as "my Lord and my God."

I wish I could share Fr. Bunday's optimism about the fate of the new theology. Its grip upon our seminaries and upon the governing bodies of the Episcopal Church seems to be increasing at an alarming rate. Perhaps the remedy for it is that suggested by the Rev. Clement W. Welsh: an informed and aroused laity.

(Rev.) WILLIAM E. TICKNOR

Perpetual Deacon
Cathedral of the Incarnation
Baltimore, Md.

I feel impelled to make some comments upon Dr. Charles P. Price's treatment of the Virgin Birth in his article in THE LIVING CHURCH of November 4th.

First, in considering the historicity of the Virgin Birth, or for that matter of any alleged event of the past, it is true as Dr. Price says that "we work with degrees of probability." But is it true that "the evidence for it is slight"? Is the testimony of the first and third Gospels "slight"?

To be sure, Dr. Price calls it slight "in comparison with the evidence for the Resurrection." Quantitatively considered, it is; but the Virgin Birth passages have in them far less ambiguity than have the Resurrection narratives. As for the alleged silence of St. Paul on the subject of the Virgin Birth, some of us who also read our Bibles critically think that we find in Galatians 4:4 a distinct implication of the doctrine in question. Of course, nothing can be proved about this one way or the other.

Then, I am astonished by this statement: "Jesus always refused to give physical proofs of His identity to those who did not want to believe." What of St. Luke 24:39-44? And

what of St. John 20:24-28? These "physical proofs of His identity" were given, I grant, to disciples who wanted to believe. But by the same token may not the Virgin Birth be for the edification of those who want to believe rather than for the persuasion of those who do not? I have always accepted it as such a revelation to the faithful rather than to the faithless, and I believe that this has been the prevalent understanding of the Church.

Dr. C. B. Moss concludes his wonderfully succinct exposition of the Virgin Birth, in his book *The Christian Faith*, with this judgment: "The real difficulty which prevents people from believing in the Virgin Birth is not want of evidence, but belief in a 'closed universe,' and the impossibility of miracles. But he who believes this, cannot believe in the Incarnation, and therefore cannot be a Christian at all."

I am not suggesting that Dr. Price and others who share his view disbelieve in the Incarnation; but it seems to me that their *malaise* about the Virgin Birth in particular does stem out of their naturalistic assumptions about the world in which we live. Jesus Christ is Himself a miracle. Why should He not be born miraculously?

(Rev.) CARROLL E. SIMCOX, Ph.D.

Rector, St. Mary's Church
Tampa, Fla.

The Trouble

I wish to express my agreement with the letter of Mr. William A. Petersen [L.C., October 21st], who quit teaching Sunday school after 10 years. It has been my opinion for a long time that lack of interest and responsibility on the part of parents is the trouble with most Sunday schools.

(Rev.) CHARLES H. OLSEN
Vicar, All Saints' Church

Grants, N. M.

Thank God for people like William A. Petersen who recognize that loyalty must be required from students [L.C., October 21st]. The Church has a gigantic inferiority complex which convinces it that it must sell itself cheaply.

Might I be so bold as to suggest that Mr. Petersen begin his own classes, if possible within the context of the Church school, where he *does* make attendance a requirement as well as completion of work assignments? He will undoubtedly be left with a very few students. But we are *not* required to agonize over those who are lost if that makes us unable to help those who are willing and searching.

(Rev.) EARLE FOX
Oriol College

Oxford, England

Reprints

I am interested in ordering reprints of "Talks with Teachers" (The Teacher's Manual) from your October 7th issue if they are available.

THELMA DETWILER
(Mrs. D. L. Detwiler)
DRE, Christ Church

Winchester, Va.

Editor's comment: If there are sufficient requests for reprints of "The Teacher's Manual," they will be made available at 7 cents per single copy, 6 cents for 25 or more, 5 cents for 100 or more.

The Living CHURCH

Volume 145 Established 1878 Number 23

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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FEATURE

The Lost Dimension Frederick Ward Kates B

THINGS TO COME

December

2. First Sunday in Advent
9. Second Sunday in Advent
12. Convention of the diocese of Northern Indiana, St. James' Cathedral, South Bend, Ind.
16. Third Sunday in Advent
19. Ember Day
21. St. Thomas (Ember Day)
22. Ember Day
23. Fourth Sunday in Advent
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents
30. Christmas I

January

1. Circumcision
6. The Epiphany
18. Epiphany I
20. Epiphany II
25. Conversion of St. Paul
27. Epiphany III

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

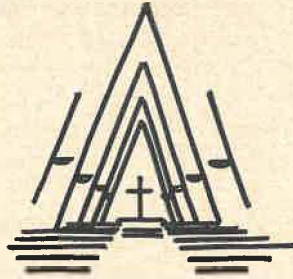
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December 2, 1962



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The Living Church

First Sunday in Advent
December 2, 1962

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A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

THE MINISTRY

Setting Straight

"Every statement in the . . . quotation is incorrect and misleading. The two final sentences are categorically untrue," said Presiding Bishop Lichtenberger and eight other religious leaders recently, referring to an article in the November 17th *Saturday Evening Post*.

The challenged quotation, appearing under the title, "Why I Quit the Ministry," said: "America's religious revival . . . is threatened by a critical shortage of clergymen. Many pulpits, both Protestant and Catholic, lack full-time ministers, and recruits are scarce. Protestant seminary enrollment dropped 5% last year to a five-year low. Ordained clergymen are resigning in unprecedented numbers."

The challengers point out that, while Protestant seminary enrollment did drop 5% in the 1960-61 academic year, in the past two years enrollments have increased a total of about 3.6%. They say, in addition, that there is "no evidence whatever of unprecedented resignations from the Protestant ministry."

Besides Bishop Lichtenberger, signers of the challenge included Methodist Bishop John Wesley Lord; Dr. Franklin Clark Fry, of the Lutheran Church in America; and Dr. Edwin Dahlberg, former President of the National Council of Churches.

VATICAN COUNCIL

Two Views

Sharp divergence of views among the fathers of the Second Vatican Council on the project on the sources of revelation were disclosed in recent general congregations.

The project deals with Scripture, tradition, and biblical interpretation. The Council fathers confined themselves to examining the project on the basis of its general merits, without going into particulars, according to a Vatican Radio broadcast summarizing the proceedings of one general congregation.

The station said, "Two tendencies were expressed in the speeches. One group favored rejecting the entire text of the draft, suggesting that it should be substituted by another which would be more concise

and of a more pastoral character. The other group stood for acceptance of the substance of the draft, with the necessary changes to be made by the Council."

The Vatican Radio said objection to the draft was based on the alleged grounds that it was excessively professorial and scholastic in nature, that it lacked a pastoral spirit, revealed too much rigidity in certain of its affirmations, and some of its points lacked theological development.

Other points of objection, the station said, were that there was a danger of making the truth incomprehensible to the separated brethren (Protestants and non-Roman Catholics); that the draft overlooked the problem of salvation for the non-baptized; and that it lacked emphasis on scientific research in theology and biblical criticism.

The Vatican station said those who supported the draft, while admitting the necessity of modifying certain parts, argued that its foundation of pastoral action was very clear in its explanation of teaching. They contended that the truth does not give offense to those separated brethren who are also in search of it.

Proposed amendments resulting from discussions on the first major topic to come before the Council, the liturgy, have been circulated among the delegates. It was expected that a vote would be taken on these proposals before the recess of the Council early this month. The delegates already have approved in principle, by a vote of more than 2,000 to less than 50, a draft decree on the subject of the liturgy. The final document, many believe, will give Roman Catholic bishops relatively wide latitude in instituting liturgical changes they feel would be helpful.

After its recess, the Council is to reconvene in May, 1963.

ECUMENICAL

Four for the Fourth

Four official delegates are to represent the Episcopal Church at the Fourth World Conference on Faith and Order, to be held at McGill University, Montreal, Quebec, Canada, July 12-26, 1963. They are the Rt. Rev. Stephen F. Bayne, Jr., Anglican Executive Officer; the Very Rev. John B. Coburn, dean of the Episcopal Theological School; the Rev. Edward R. Hardy, professor of Church his-

tory at Berkeley Divinity School; and William Stringfellow, New York attorney.

Previous conferences have been held in Lausanne, Switzerland (1927); Edinburgh, Scotland (1937); and Lund, Sweden (1953). Next year's conference is being planned basically as a study conference, according to a bulletin from the Joint Commission on Ecumenical Relations.

PUBLIC AFFAIRS

Executive Commended

Bishop Warnecke of Bethlehem, chairman of the National Council's Department of Christian Social Relations, has commended President Kennedy for his executive order against racial and other discrimination in housing financed by the federal government. The President announced his action on November 20th.

The bishop pointed out that as long ago as February, 1961, the National Council had called for such action. He also called attention to the recent House of Bishops action calling for justice in the area of housing [L.C., November 18th].

LAYMEN

On to Washington

John C. Chapin, 42, communications director of the diocese of Michigan for the past dozen years, is to become "Communications Warden" at the National Cathedral, Washington, D. C., on December 15th.

"The appointment of John Chapin," said the cathedral's dean, the Very Rev. Francis B. Sayre, Jr., in announcing it, "marks a key step forward in our plans for an expanded ministry by the cathedral. He will have the major responsibility for increasing the effectiveness of our communications, not only between our associated institutions . . . but also a full-scale, carefully directed outreach to the world which we serve: Washington, the nation, and the Church at large. In addition, he will join with me and other staff members in our efforts to relate to and communicate with men at work in this great city, the crossroads of the world and the political capital of our national life."

"Jack" Chapin told THE LIVING CHURCH that he was very "pleased and excited" about his new work, but that

his pleasure was mixed with regret at having to leave "the best diocese in the American Church." He added, "It's a hard decision after having lived a lifetime in one city, and after working for a dozen years with 'Joe' Emrich [Bishop Emrich of Michigan] and with all the people here."

ALBANY

Air Force Resolution

Besides electing the Ven. Charles B. Persell as Suffragan Bishop of Albany [L.C., October 21st], the Albany convention, meeting early in October, adopted a 1963 budget of \$388,920. Of this, \$281,188 is to be raised for missions, and \$107,732 will be for diocesan operation. Of the remainder, the diocese has accepted a quota of \$141,894 for the national Church.

In addition, the convention passed a resolution "authorizing the episcopal authority to take any necessary steps to bring about a change" in Air Force Regulation 265-1, paragraph 30 C, which prevents all clergymen except military chaplains from giving religious instructions to their Churchpeople on Air Force installations. This action apparently was directed to situations where there are no Episcopal chaplains on an Air Force base, as has been the case in Plattsburgh, N. Y.

The convention recommended to parishes and missions, for study, a report of a special committee on stewardship, quotas, and assessments, which advocates adoption of a principle of "complete Christian stewardship," with missionary giving to be based on voluntary commitments by churches, rather than on quota assignments, while assessments for diocesan operation would be levied on the basis of income rather than expenditures.

Plans for the development of a home for the aged, as part of the diocesan "Good Samaritan" social service center in Albany, N. Y., were endorsed, as was a report of the diocesan properties committee calling for the development, by next summer, of the diocese's new "youth and educational center" on Otsego Lake.

A minimum basic stipend of \$4,500 for clergy in the diocese was approved, as was a resolution thanking Mrs. G. Ashton Oldham, wife of the retired Bishop of Albany, for a gift of \$15,000 toward an endowment fund for the episcopate in the diocese.

In his address, Bishop Brown of Albany said that stewardship and evangelism would be the key themes for the diocese to follow during the coming year, and that these themes would carry to a diocese-wide teaching mission during next Eastertide.

He also made it clear that the Episcopal Church is going to continue a "tough" attitude toward divorce. Referring to the work of his diocesan marriage commission, appointed last year, he said:

"The Church, in spite of much loose thinking, has not repealed its basic New Testament teaching that Christian marriage is indissoluble. . . . The 'innocent party' idea has no basis in canon law, and has not had since 1946. The idea that every man and woman is entitled to a mate is not Christian, but secular."

ELECTIONS AND APPOINTMENTS. Standing Committee: Rev. Darwin Kirby, Jr.; Frank McNamee, Jr. Delegates to provincial synod: Rev. Charles Kaulfuss, Rev. Robert Keel; Richard Saunders, Edwin Smith. Delegates to Anglican Congress: Rev. John Ramsey; Frederick Crumb.

The Cover

St. Nicholas was Bishop of Myra, and while not much else is known about him, a great deal has been told about him. One tale is of his discovery of an impoverished father of three daughters, who had no money for their dowries. St. Nicholas secretly flung three sacks of gold, one each night, into the house. From this legend came the custom of giving gifts secretly on the eve of St. Nicholas. In time the gift-giving was transferred to Christmas and St. Nicholas — Santa Claus — came along with the custom. His day really is December 6th.

LITURGY

Liturgical Friendship

Promotion of world peace and friendship through a renewal of the liturgical life of the Church is the purpose of the Ecumenical World Center for Liturgical Studies, being established at Boca Raton, Fla. The center is sponsored by the Episcopal School Foundation, Inc., an agency related to the diocese of South Florida; and by the International Committee for Promoting Liturgical Research and Renewal, of the World Council of Churches' Faith and Order Commission [L.C., November 25th].

Director of the center is to be the Rev. Don H. Copeland, rector of St. Stephen's Church, Coconut Grove, Fla. A 20-acre site for the new center has been donated, according to Fr. Copeland, as reported by Religious News Service. He said that Dr. Charles Malik, a Greek Orthodox layman and former president of the United Nations General Assembly, has been named honorary chairman of the board of advisors. Active in the administration of the center will be the dean of the divinity faculty at Rhodes University in Grahamstown, South Africa (Dr. W. C. Maxwell, a Presbyterian), chairman; the Rev. Massey H. Shepherd, Jr., of the Church Divinity School of the Pacific (an Episcopalian who is an authority on liturgics), vice chairman; and the Rev. Wiebe Vos, pastor of the New Church of the Netherlands Reformed Church,

Rotterdam, Holland, associate director in charge of publications [see page 12].

According to Fr. Copeland, the center will go into operation as soon as necessary finances — amounting to \$8,000,000 — are raised. Of this, one million will be used for construction of buildings, and the rest will be used as an endowment fund to yield an annual income for operating the center. Buildings planned include two chapels, a research library, study-bedrooms and a refectory for 32 people, offices, a residence for the director, and apartments for scholars (and their families) who reside at the center under research grants.

Board members will include Bishop Bayne, Anglican Executive Officer; Presiding Bishop Lichtenberger; Bishop Louttit of South Florida; the Rev. Hunter Wyatt-Brown, Jr., director of the Episcopal School Foundation and headmaster of St. Andrew's Boys' School, Boca Raton; Dr. Scott Breener, editor of the Westminster Press; Dr. Luther D. Reed, president emeritus of the Lutheran Theological Seminary in Philadelphia; and the Rev. Max Thurian, sub-prior of the Protestant Monastery at Taize, France.

In connection with the center, a quarterly magazine, *Studia*, is being published. Pastor Vos is editor. Its first issue carried a commendation from the Bishop of Bristol, England (the Rt. Rev. Oliver S. Tomkins): "Worship continues to be one of the principal concerns of the Faith and Order Commission. [The coming Fourth World Conference of the Commission makes it] all the more desirable that there should be a regular international forum for the exchange of news and views in an area where all Christians have so much to learn from each other."

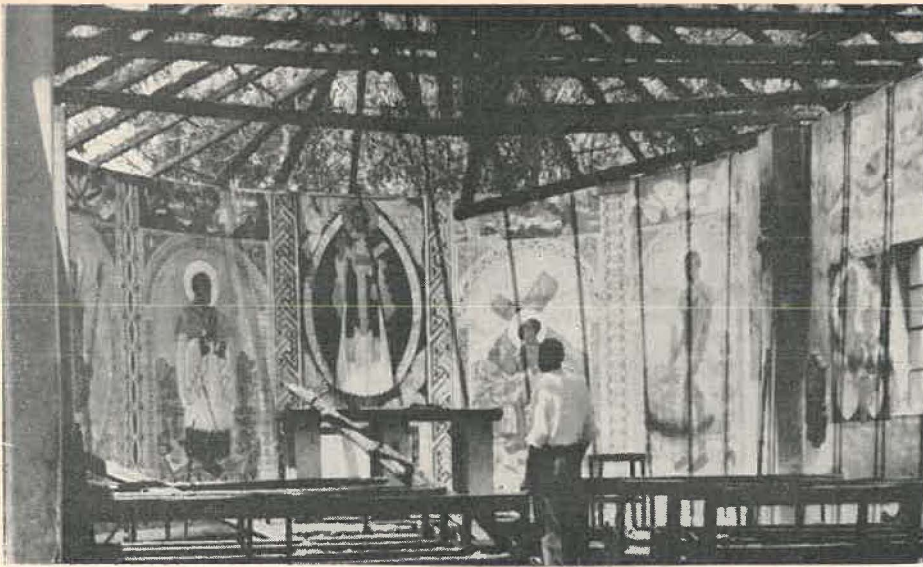
Recently, Pastor Vos, then visiting in New York City, told THE LIVING CHURCH of an observance of the Week of Prayer for Christian Unity, held early this year in Rotterdam. The service started at Pastor Vos' church at 8:30 a.m., then moved to the Old Catholic church, the Armenian Apostolic church, the Christian Reformed church, and the Roman Catholic cathedral. At the Roman cathedral, 15 men from Pastor Vos' church sang Compline.

SPECIAL REPORT

Fire in the Thatch

by the Rt. Rev. KENNETH J. F. SKELTON
Bishop of Matabeleland,
Southern Rhodesia

Cyrene has been burned. Cyrene: the school for African boys at Bulawayo, Southern Rhodesia, whose art — paintings and sculpture — has become known all over the world. At 10:30 p.m. on October 13th, two petrol [gasoline] bombs were thrown on the roof, and the thatch — renewed only a month before — soon was well alight. In 20 minutes the roof was gone, and most of the furniture. Only the vestment chest and the font were saved



RNS

Cyrene after the fire: Why was it burned?

by the schoolboys. Now only the charred and blackened beams of the roof remain.

And the murals — those wonderful and graphic paintings which thousands have seen, either in person, or in photographs, or in the film, "Pitaniko" — what has happened to them? Miraculously, they have escaped serious damage. We hope we shall be able to clean and restore them.

But the rains will soon be here, and we need a roof. This time it must not be thatch: That is too inflammable. We should like tiles. But tiles cost money, and money is what we haven't got.

Why was the roof burned? Who would want to destroy this thing of beauty, this wonderful collection of African art and devotion? Why should Africans want to burn something which Africans have created? That is the puzzle of Southern Rhodesia today. The United Nations suggests we are on the brink of a revolution. Nobody here thinks that. But there is unsettling. There is frustration and uncertainty, among black and white people. And where these things are, there is always vandalism and wanton destruction.

Why should the Church be the target? Maybe because it is connected in the African mind with "authority." Maybe because, in spite of all our efforts, it is still widely regarded as a "white" Church. Actually, it is the most multiracial institution in the country. But our African Christians are threatened and intimidated. They know what persecution means.

It is a critical time for the Church in Southern Rhodesia. We believe we have the key to the situation. We believe that the Gospel alone can bring peace and cooperation between black and white. But our African people are poor, and our white Christians already give generously. We are desperately short of money and men, and the opportunities are passing. They are here now, but they will not wait. We must train — and train quickly — an African ministry. We must take the

Gospel into the fast-growing townships where discontent simmers; we must take it into the country districts where many are still pagan. If we do not do this, the Church in Rhodesia will lose the African: the African who made Cyrene — and who has tried to destroy what he has made.

Cyrene must be restored. The Church in Southern Rhodesia must go forward. It is we alone who must carry out this task, but we need help — in prayer, in money, and in men — from our friends all over the world. Cyrene has made us many friends through its living art: Its charred beams are the symbol of our need for many more.

Editor's note: Readers may contribute to the restoration of Cyrene's roof through THE LIVING CHURCH. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, and marked, "For Cyrene reconstruction."

WEST MISSOURI

Moore Missionaries

One West Missouri parish is sponsoring its own "Peace Corps" program, with two young men enrolled. It happened in this way:

The women of Christ Church, St. Joseph, Mo., undertook some time ago to finance the sending of a young man from the parish to Southwest Africa, where he might assist the Bishop of Damaraland, the Rt. Rev. Robert H. Mize, an American, in any way the bishop might see fit.

"This," commented the Rev. Edward R. Sims, rector of Christ Church, "is a man's opportunity to live for a few months with one of God's chosen men — a man of energy, conviction, humility, understanding, compassion, and selflessness. Why should we send someone? I will answer directly: We desperately need our sense of mission reawakened. The

mission task of Christ Church has become so blurred that our sense of relationship with the missionary abroad has become dilute to the point of disappearing. The Damaraland project will bring 'mission' gloriously alive to us."

When financing for the project became assured, the women set about finding a suitable parish missionary.

Two applications came before them — from Dward Moore, Jr., son of the deacon in charge of Christ Church's music program, and from Arthur Moore, his cousin. Both men were anxious to go, and the Churchwomen's board decided to send both. They are scheduled to leave for their new work next summer.

Bishop Mize, told of the decision by Fr. Sims, wrote, saying, "It was quite exciting . . . to know that Dward and Arthur Moore will be with us. . . . We will be able to use them most effectively, particularly if the South African government will allow them to be in Ovamboland as assistants to Fr. Mallory [the Rev. Charles S. Mallory], who is becoming director of the Ovamboland mission. . . . If the boys are not admitted to Ovamboland, we can use them elsewhere within the diocese."

UGANDA AND RUANDA URUNDI

"Let Us Enter" Together

by the Rev. DEWI MORGAN

For what is believed to be the first time ever in Uganda — and it cannot have happened often anywhere else — the Anglican archbishop and the Roman archbishop issued a joint statement which they have directed shall be read in all churches. The occasion was the political independence of Uganda.

Unity, said the statement, cannot be forced upon a nation by dictatorship or force, but only through the free, willing association of responsible people.

"Let us enter independent Uganda," it said, "with the determination that all Christians will work together in mutual respect to uphold the rights and dignities of every human being in Uganda, irrespective of his race, color, or creed."

Uganda is remarkable for the fact that the great majority of its Christians are either Anglicans or Roman Catholics, with relatively few members of any Protestant body.

ARMED FORCES

Conference at Nashotah

On November 9th and 10th, people concerned with the Church's work with the armed forces gathered at Nashotah House for a conference on the subject. Diocesan armed forces chairmen and other interested persons came from various places in Illinois, Wisconsin, Ohio, South Dakota, Colorado, Michigan, and Minnesota to hear addresses and a panel

discussion. A group of students from Shimer College, Mt. Carroll, Ill., attended.

Major General Edward G. Farrand, USA (ret.), president of St. John's Military Academy, Delafield, Wis., talked about the military vocation at the beginning of the conference, on Friday evening. On Saturday morning, a panel discussed the various roles of the Church in its ministry to the armed forces. The Rev. Worthington Campbell, Jr., associate secretary of the Armed Forces Division of the National Council introduced the subject and the panelists: Bishop Hallock of Milwaukee, who spoke on the role of the diocese; the Rev. Robert P. Taylor, of St. Leonard's House, Chicago, who has recently written a book about war and the Church, and who spoke on the role of the parish; and Chaplain (Capt.) Alister C. Anderson, USA, who told about the chaplain's role.

After lunch, the conference ended with an address by the Rev. J. V. Langmead Casserley, professor of apologetics at Seabury-Western Theological Seminary, Evanston, Ill., on "War in Christian Theory and Practice."

Bishop Hallock defined the role of the diocese in relationship to the armed forces in three areas: preparing men for their military experience and maintaining a relationship with them while they serve; the bishop's duty to his clergy whose vocations lie in the military chaplaincy; and the relationship of the diocese to the military installations within it. He said that the responsibility for a continuing ministry to the individual communicant in the armed forces must remain with the parish.

Fr. Taylor, in speaking of the role of the parish, said that the parish priest must be responsible for the persons in military installations near him and that each priest is equipped by his priesthood to work with people in any circumstances. He said that in military life, as in prison (Fr. Taylor works with prisoners and ex-prisoners), people have to bring their lives into conformity with an institution, and that there is a need to restore sacramentally and in other pastoral ways wholeness of person to men under stress. He also pointed out the need for the pastor to be familiar with the Church's history of thought in the area of war and peace, in order to deal with the questions of conscience which his people might have, that he must know the several different positions on the subject which Christians might legitimately hold.

Dr. Casserley, in discussing war in Christian theory, outlined the Christian criteria involved in the doctrine of the just war, bringing it into modern terms to show that the doctrine itself is not a mere historical curiosity. The criteria for just war, he said, were that it be declared and led by the proper authority; that it be fought for the right cause; that it be fought with a right intent; and — a

Renaissance addition to the doctrine — that it be fought in the right way. In our time, he said, there is a question whether anyone can have the information and the intelligence to apply the criteria. He also said that while wars were once fought by armies, they are now fought by nations, and that in actuality there are very few non-combatants.

He said that while war is always a great evil, the alternatives may in some instances be even greater evil, and that it is possible for the pacifist to be "the ally of the aggressor." He said that pacifism had a justifiable place as an individual vocation but that pacifists must not think that they have a "monopoly on morality," since there can be Christian reasons for bearing arms as well as for refusing to do so. He pointed out that the worst evil of war is hatred, and that when the Christian goes to war he must do so without hatred.

FOND DU LAC

"Significant Achievement"

With reports still incomplete, the diocese of Fond du Lac has announced pledges of \$436,260 on its capital needs fund drive for \$400,000.

In announcing the result, Bishop Brady of Fond du Lac said, "This is a significant achievement and gives us the resources with which we can go forward in diocesan advance. Not only does it give us the promise of funds to work with, but it has also given the diocese a renewed sense of unity and realization of its great strength and possibilities."

JAPAN

Gym for the Middle

The gymnasium-auditorium of St. Paul's (Rikkyo) Middle School, Tokyo, Japan, was consecrated by the Rt. Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Seikokai (Holy Catholic Church in Japan), on September 25th. The middle school, called Rikkyo Chu-

gakko in Japan, is part of St. Paul's Educational Foundation, which includes a primary school, the middle school, a high school, and a university.

The middle school's Parent-Teacher Association contributed to the 90,000,000-yen cost (about \$250,000), and loans and savings made up the rest. It was designed by an American architect, Antonin Raymond, who also designed St. Alban's Church, Tokyo, and St. Michael's Church, Sapporo, Hokkaido. The two-story concrete building includes a large gymnasium with a stage, and facilities for clubs, teachers' conference rooms, and broadcasting and projection rooms. Connected to the building is a 50-meter pool.

CENTRAL AFRICA

Grounds Settled

The Synod of the Province of Central Africa, which met in Lusaka, Northern Rhodesia, last September, was the first under the presidency of the new Archbishop of Central Africa, the Most Rev. Francis Oliver Green-Wilkinson. Dr. Wilkinson succeeded the Most Rev. W. J. Hughes as archbishop last July, when the latter became Bishop of Trinidad, in the West Indies.

"Without serious amendment," as one observer said, the Synod adopted revised Canons, which had been prepared during the last two years by a commission under the dean of Salisbury, Southern Rhodesia, the Very Rev. G. A. Ffrench-Beytagh. The canon on the "Nullity of Marriage" now includes, as grounds for annulment, "the clear establishment of a lack of intention at the time of the marriage, on the part of either or both of the parties, to undertake the basic obligations of the marital state." This is one among 11 grounds on which a diocesan court may issue a decree of nullity. The court, however, may not act unless the marriage under consideration has already been annulled or dissolved by a civil court, so that the parties to it are legally free to marry.

St. Paul's Middle School gymnasium: With a pool in back.



*Not many Christians
have the courage to behave
like immortals,
but that is what Jesus
requires of men*

THE LOST DIMENSION

by the Rev. Frederick Ward Kates

Rector, St. John's Church, Elizabeth, N. J.

The lost dimension of life for countless people these days is God. The lost dimension of a great deal of religious practice these days is adoration. The lost dimension of life nowadays is eternity.

Eternity has been almost forgotten of late years, this dimension of life and of Christianity in particular. And this factor, more than any other, explains what's wrong with Christianity now. The excitement and exhilaration of it, the song and the joy of it, the lift and the lilt of it, the thrust and the drive of it — they're just not there any more in Christianity, as most of us experience it. What once thrilled men's hearts — the story of God's love as shown forth in His deeds — seems no longer to possess power to kindle men's hearts. Christianity, life in the Church, the whole enterprise of religion, have, to too many, become uninspiring, just wearisome routine, burdensome weight not life-giving wings — hardly divine fire to set men's hearts and souls aflame.

The reason why life is flat and stale these days and also why Christianity is lacking in dynamic and appeal is this loss of the eternal dimension, of heavenward orientation, of the constant reference to eternal life. It's a truncated, emasculated,

insipid version of Christianity that neglects eternity, a caricature and travesty of the authentic, historic faith. Restoring the eternal dimension to its rightful place at the center of Christian faith and practice will bring back its lost radiance to the faith of heroes, martyrs, and saints.

Eternity is a quality, and eternal life is a life *in* time, not merely after it. As someone once said, "Eternal life is not something at the end of our days, but rather at the heart of them." To have this quality at the heart of our days, at the center of our lives, means we shall be able to transform our world and solve our colossal social problems; means we shall be developing a character that will pass through death to resurrection, and find a life of harmony with all that is highest and truest and with Him who is "above all, through all, and in all"; means, in short, we shall enjoy here and hereafter what we understand by the word "heaven." Restore eternity to Christianity and Christian discipleship will again become romance and life will thrill with excitement for the man who knows he is a citizen of the Kingdom of God, which is both here at hand and yet to come.

If in your own experience of life within the Christian faith you feel this lack, this loss of eternity, you will help yourself to

recapture it, or perhaps gain it for the first time, by remembering three truths:

The first is: The Gospel, the Good News of God, which it is the Church's first and last duty and obligation, privilege and joy, to proclaim, is essentially God's offer to men of eternal life. Eternal life is God's own life, the quality of the life of God.

Christianity, be entirely clear about it, does not promise the fulfillment of the so-called American dream or hold out to us in America as our divine right the standard of living we presently enjoy. Nor does it guarantee, necessarily, the establishment of a thoroughly just and equitable socio-economic-political order on earth. Nor does it promise men exemption from struggle and hardship and suffering and pain as they wage the battle of life. We might wish it did promise and offer us all these desirable goods, but it

does not in fact. Instead, it offers men something far greater and more wonderful and infinitely more worth having — eternal life.

The Gospel's offer to men is the gift of eternal life. It is each man's choice to accept or to reject the gift. Life — abundant life, eternal life — is what Christianity is all about. "Life is the watchword of Christianity," declared Bishop Charles Henry Brent. To Christian faith "salvation," which means deliverance from disease and evil and sin and death and release from alienation and guilt and despair, always culminates in life everlasting. This, no less, is Christianity's great and unique gift to men — eternal life, life here and forever with God the Father.

The second truth to remember is: Eternity is our element. From God, from heaven, from eternity, we came into this world, and to God, on leaving this world, we return. We are temporary residents, only transients, on earth. Eternity is our element, heaven is our home, God is our Father and fatherland, "not only the Creator but the Country of the soul."

For every true and living man this world is not enough. Just because he is a human being, not an animal or a plant, a robot or a puppet, a man needs this world and heaven, too. God has so created us that we are at home in this world only if we are at home at one and the same time in the eternal world, too. Our religion is that of heaven and earth combined, of eternity and time conjoined, in and by and through Him whom Christians adore as Saviour and Lord, the Son of the living God. He in Himself linked the two worlds together, providing the avenue

Continued on page 13

Responsible Power

Americans had special reasons to be thankful on Thanksgiving Day as the Cuban crisis continued to be moderated along the lines set forth by the United States government as the minimum for hemispheric peace and security. Even in the Himalayan struggle between Red China and India the news appeared to be hopeful, although General Winter may be a more important antagonist there than either of the opposing armies.

But the Cuban situation — whether or not a new flareup occurs in Communism's Caribbean outpost — has provided the world with significant lessons in international affairs. In retrospect, we hope that among those who have learned some lessons are the officers of the Central Committee of the World Council of Churches and others in positions of Christian leadership.

When the President made his announcement of the Cuban "quarantine," the WCC officers publicly expressed their "concern and regret" at the "unilateral action" of the United States. Had they waited only a day or two to make their statement they would have discovered that the United States initiative was enthusiastically supported by virtually all the nations of the free world. The danger was immediate and grave; the action taken was firm, but not excessive. Any less decisive action — for example, an appeal to the UN or to the OAS for multilateral support in advance of US action to safeguard its own security — might well have found the nations of the free world confronted with a *fait accompli* of the sort that Adolf Hitler used again and again in the course of his preparations for World War II.

The task of Christian comment on political affairs is not an easy one. The dream of a world government under law cannot be substituted for the harsh realities of a world in which military power confronts military power. Neither can the dream itself be abandoned. To enter into the field of direct evaluation of practical policies is to enter into the field of compromise, and this is an area in which religion may well cut a sorry figure.

As originally constituted, the United Nations Organization made full allowances for the fact that the great powers have a different status in international affairs from the smaller ones. The task of maintaining world peace was assigned to the Security Council in which the major powers each had a veto. For if any one of them were determined to follow its own course of action, a majority vote of the rest of the Security Council would be of little avail for the maintenance of peace.

Our nation's "unilateral" decision in the Cuban situation was based on the same realities that led to the set-up of the Security Council. The power to act and the responsibility to act rested squarely on the shoulders of the United States. The evaluation of this action by the United Nations, by world opinion, and by the ver-

dict of history must necessarily come later. And we think that the possibility of an orderly world in the future was enhanced, not retarded, by America's responsible use of its power at this moment in history.

Only power can effectively oppose the power which Communist nations employ without scruple whenever they see fit. *After* this is done, perhaps, there will be time to talk of relieving tensions, of reducing armaments, of negotiating differences.

Christians may well regret that it is necessary for this country to invoke military measures to maintain its own security; but they may well be glad that when it was necessary to do so, this country did not fail to act.

Advent to Come

Perhaps the most beautiful piece of English prose ever written is the single sentence of the Advent collect:

"Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal."

The ethical confusions of international affairs, which we were touching upon in the previous editorial, ought to melt away when we cast away the works of darkness and become clothed with the armor of light. As the Epistle for the day says, "Owe no man anything, but to love one another." But earlier in that great chapter, the 13th of the Epistle to the Romans, St. Paul had some forthright counsel to give about supporting the civil power, as God's minister who "beareth not the sword in vain." He was talking about the administration of justice within the state, not about relations between sovereign states, and of course this makes some difference. Nevertheless, while the Christian is in this world he owes tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. The citizen of the kingdom of heaven has responsibilities to the kingdom in which he is a sojourner.

Our Lord Jesus came to visit us in great humility. To put on the armor of light is to be clothed with His humility. The posture of moral heroics may not be ours to assume. After all, one of the reasons the good Samaritan could become a synonym for Christian concern was that he did not have the high responsibilities of priest and levite who were not permitted to defile themselves with blood.

Measuring ourselves against Him who came to us and is to come to us, we have to attain first of all to the knowledge that we are sinners; and that the world in which we live is not and cannot be the final way of ordering the affairs of men. We pray (selfishly, it might be supposed) that we may rise to the life immortal. But the world to come is not the reward of our good deeds on earth; it is the place where, at last, we may be good, where we may see and love and act without compromise and without calculation.

sorts and conditions

ADVENT is supposed to be a penitential season — or at least a season of solemn preparation — and for many years the Church has stood ineffectively trying to hold back the tide of Christmas carols and decorations that swells up about Thanksgiving Day and continues in full flood until Christmas itself comes.

PERSONALLY, I usually do my shopping on December 24th. The stores are generally quiet on that day, and some of them have even started their post-Christmas markdowns. But this last-minute luxuriousness, of course, is possible only because my wife has planned, begun, continued, and completed a full-scale campaign of Christmas shopping to which my belated five-and-ten-cents-store contributions are a mere embellishment.

THE MERCHANTS who took away the trappings of Advent from us by celebrating Christmas early have, it seems, returned the note of fleshly mortification in full measure with the

demands of the Christmas shopping ordeal. A winter coat in a crowded department store is a fair equivalent for a medieval hair shirt. The mental and spiritual exercise of choosing the right gift for Aunt Florence, whom we haven't seen for nine years, for Grandpa, who hasn't quite used up his cigars from Christmas before last, and for Cousin John, who isn't as interested in fishing as he used to be, provides an internal accompaniment to the external discipline of walking many miles from store to store and from counter to counter within the stores.

IN FACT, the carols themselves, blared forth from crack-throated loudspeakers, are not exactly a feast of musical delight.

THE COMMERCIAL Christmas is an amazing phenomenon. It has invested the Jewish feast of Chanukah with an importance far beyond its place in ancient Judaism. In the midst of the flood of secular buying and giving, Christian ideas of the way to keep Advent and

the feast of the Nativity almost seem like a cultural lag.

YET the idea behind all this is at root a Christian idea — one might almost say a distinctively Christian idea. "God so loved the world that He gave. . . ." The giving of one's self so that others might have joy and merriment is a parable of that immeasurable gift. Those whose only contact with Christmas is through its secular expression are still touched by the radiance of that Light that shone forth from Bethlehem almost two thousand years ago.

SOMEONE remarked to me the other day (quoting an unidentified source), "God has no grandchildren." The child of a child of God has no possible relationship to God except his own sonship. So, if we mourn that a Christian civilization has not transmitted Christian ways to its children, we may have been expecting too much of it. Each new generation has to hear the good news all over again, and keep its feasts and its fasts on its own initiative. We can't blame the merchants if the meaning of Christmas has worn thin in the minds of those who merely try to remember why their parents kept it.

PETER DAY

WE ARE ANGLICANS

The Church in New Zealand

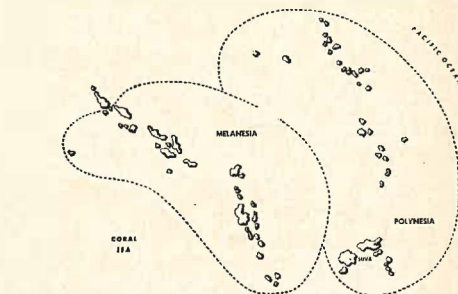
and the Maori Pacific Islands

The Church of the Province of New Zealand, which now has nine dioceses, 11 bishops, 630 clergymen, and 112,000 communicants, had its official beginning in the forming of the diocese of Auckland, on the North Island, in 1841. But in 1814 the first missionaries had come from Australia, and the first Christian service in New Zealand was held on Christmas Day. . . . Two years later a mission school for Maoris was opened. . . . In 1857, New Zealand became an autonomous metropolitan see. . . . Well over one third of the people of New Zealand are Anglicans, which makes it one of the world's most Anglican areas. . . .

In 1850, the Bishop of Australia and the Bishop of New Zealand met to discuss their common problems, and one outcome of that meeting was the foundation of a Board of Missions, and the subsequent forming of the missionary dioceses of the Pacific, two of which —

Carpentaria and New Guinea — are under the care of the Australian Church, and two — Polynesia and Melanesia — are under that of the Church in New Zealand. . . . The diocese of Polynesia is the largest in the Anglican Communion, including 11,500,000 square miles, mostly of water, and making one of its bishop's first problems simply that of getting around it. The bishop and his staff require a fleet of small ships. . . .

Diversity of governments and the accompanying diversity of monetary systems pose problems for the Church in the two missionary areas. . . . In the diocese of Polynesia, Fiji and the Gilbert and Ellice Islands are crown colonies, Tonga is an independent kingdom, Western Samoa is a newly independent country in the British Commonwealth, Tahiti is a French possession, scattered islands in the south are New Zealand Trust Territories, and in the middle is American Samoa,



which is part of the diocese of Honolulu. . . . The Bishop in Polynesia cares for the latter, and the Bishop of Honolulu cares for Christmas Island, the northernmost part of Polynesia. . . . In the diocese of Melanesia, the Solomon Islands are French and the New Hebrides

are governed by the British and French together. . . .

In 1961, the diocese of Melanesia began in a new cathedral near Henderson Airfield in the Solomons, to replace the quonset huts which had been in use since church buildings in the area were destroyed during the Japanese occupation in World War II.

Since World War II, problems have increased in the islands, along with the population. . . . There is talk of independence, rapid change from the old communal system to a money economy, demand for education which cannot be met with the resources at hand. . . . The greatest challenge to the Church is the training of indigenous lay leaders. . . .

The first Melanesian was ordained to the priesthood in 1864, three years after John Coleridge Patteson became first bishop of Melanesia. . . . In 1871, Bishop Patteson was killed by the uncle of native boys who had been abducted into slavery by a man who said he was the bishop. On the morning of his death, Bishop Patteson had told native schoolboys about St. Stephen, and concluded the lesson with the words, "This might happen to any of us, to you or to me. It might happen today." The diocese now has 103 Melanesian clergy and 10 non-native ones. . . . Hope has been expressed that there may soon be a Melanesian assistant bishop. . . . The diocese uses the services of more than 800 Melanesian catechists. . . . The Melanesian Brotherhood is an order of lay evangelists doing pioneer work in the villages. Twenty of them are at work in the highlands of the neighboring diocese of New Guinea. . . .

The diocese of Polynesia is of much later origin, its first bishop having been appointed in 1908. . . . When the second bishop came in 1923, he found only two priests in the vast area. . . . The diocese now has only 12 priests, of whom two are indigenous, but in St. John's House, Suva, the theological hall established in 1958, there are eight men in training. . . . The diocese contains isolated groups of Anglicans who are cut off for years from the Sacraments and the ministry of the Church, and the cost of extensive travel is prohibitive. . . . Extensive medical work is carried out in Melanesia, and Polynesia has supplied some of its Tongan girls, trained as nurses, to work there.

The problem of planning ahead in the Pacific is affected by the uncertain political future of many of the areas. . . . Traditional customs also raise acute social and moral problems for the Church. . . .

The General Synod of the Province meets every three years, and elects the Primate and Archbishop of New Zealand. . . . In 1961, the Rt. Rev. N. A. Lesser, since 1947 Bishop of Waiapu, was elected Primate and Archbishop. . . . A Maori is appointed by the bishops of four of the dioceses of the North Island of New Zealand to be Bishop of Aotearoa and suffragan to the Bishop of Waiapu.



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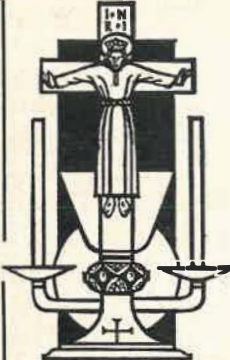
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BOOKS

Through-way

Studia Liturgica. Quarterly. Circulation office: Postbus 2, Nieuwendam, Holland. \$4 a year.

A through-way for the liturgical movement that crosses confessional lines opened last March with volume 1, number 1, of *Studia Liturgica*, an international ecumenical quarterly for liturgical research and renewal [see page 5].

This handsome and stimulating quarterly is edited by the Rev. Pastor Wiebe Vos, pastor of a large Netherlands reformed congregation in Rotterdam. It is largely his indefatigable energy and wide knowledge of men and events in the realm of liturgical renewal that brought this journal into being.

The first issue contained articles by a Lutheran, a Scotch Presbyterian, a Baptist, a Russian Orthodox, and three Anglicans. A regular feature of each number is book reviews printed on file cards.

The second issue (June) leads off with a paper by the Episcopal Church's Rev. Dr. Massey H. Shepherd, Jr., on "The Origin of the Church's Liturgy," presented to the Theological Commission on Worship, North America, of the World Council of Churches.

The librarian of Pusey House, A. M. Allchin, writes on "The Eucharistic Offering." The draft of this paper was read at an Ecumenical Liturgical Conference held in England earlier this year and attended by representatives of Baptist, Methodist, Congregational, Anglican, Roman Catholic, Russian Orthodox, Lutheran, French, and Dutch Reformed Churches, and the Church of Scotland. Fr. Allchin examines various theological approaches to eucharistic theology and shows the growing common understanding, "a new unanimity," and presents a fine attempt at an irenic restatement of the root difference that still obtains.

Two London architects, Robert McGuire (Roman Catholic) and Keith Murray (Anglican), have stimulating things to say in "Architecture and Christian Meanings": "If you are going to build a church,

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

December

- Utah, U.S.A.
- Vermont, U.S.A.
- Virginia, U.S.A.
- Waipapu, New Zealand
- Waikato, New Zealand
- Wakefield, England
- Wangaratta, Australia

you are going to create a thing which speaks . . . the church building speaks, constantly, and in so doing it also must be precise. If it is not, it will offer meanings and values other than those of the Church. There is a responsibility here; the only way to avoid it is to have no building at all."

Valuable summaries are given of recent liturgical conferences and events.

The editorial board of *Studia Liturgica* reads like a who's who in the world of non-Roman liturgical scholarship and leadership. Pastor Vos and his associates are to be congratulated. In the words of the editor of the (Roman Catholic) quarterly *Liturgy*, "The review is to be heartily welcomed as a useful means of forwarding the ecumenical dialogue."

DON H. COPELAND

Fr. Copeland is rector of St. Stephen's Church, Coconut Grove, Fla. He was a General Convention deputy 1943-52.

Books Received

CHRISTMAS, An American Annual of Christmas Literature and Art, Vol. 32. Edited by Randolph E. Haugan. Augsburg. Pp. 68, 10 $\frac{1}{2}$ x 13 $\frac{3}{4}$, color. Gift edition in envelope, \$1.50; library cloth, \$3.50.

CELEBRATING CHRISTMAS AROUND THE WORLD. Selections from well known and unknown authors, edited by Herbert H. Wernecke (this is the fourth of his Christmas books). Westminster, October 1st. Pp. 246. \$3.95.

THE GIFTS OF CHRISTMAS. By Rachel Hartman, assistant editor, *Christian Herald*. Illustrated by John Alcorn. Channel Press, October 25th. Pp. 125. \$2. Meditations on Christmas wonder, joy, light, remembrance, etc., with suggestions for things families can make and do to enrich their appreciation of these gifts.

UNDERSTANDING KIM. Story and pictures by Pelagie Doane. Lippincott, September 19th. Pp. 126. \$2.95. (How two little girls learn to accept a Korean orphan. Ages 9-11.)

MORMONS ARE WRONG. By Kenneth N. Ross. London: A. R. Mowbray. Pp. 15. Paper, 6d. Approximate U.S. price, 7¢. (Handy, informative pamphlet for parish libraries and any Churchman who cares to know why Mormons are wrong.)

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LOST DIMENSION

Continued from page 8

of access between God and man and man and God, between heaven and earth and earth and heaven, between eternity and time and time and eternity.

Yes, eternity is our element. But eternity has been lost sight of in these times. We have been so occupied with matters of this world and this life that we have little time for concern with that other world from which we came and unto which one day each one of us alone shall return.

This, surely, is a large part of the reason why Christianity has gone dry and dull for so many people these days — our forgetting that eternity is our element. And we have lost eternity solely because we ourselves have thrown it away, and in so doing have forfeited meaning for life. Eternity is the milieu, the context, the setting, in which our lives here and now must be lived if they are to have and to be worth any meaning at all.

The third truth to remember is: We are living on the brink, not of death, for that is where every man actually stands at any and every moment, but of eternity, and that is now.

Whenever you are aware that God is addressing you personally, though the voice may reach you indirectly while quietly reading your Bible, listening to a sermon, watching children at play, or hearing a symphony, it is the Eternal impinging perpendicularly upon time, telling you what you must do to inherit eternal life, putting you individually to the test which will determine your status forever, calling upon you to live dangerously, that is, divinely, as a man who stands on the brink of eternity.

The precepts of Jesus and particularly the counsels of perfection are pertinent to this situation of men living on the brink of eternity and to no others. Futile is the attempt to fit the Sermon on the Mount into any scheme of philosophical ethics. In any such context the interim ethics of Jesus seem pure foolishness. Systematic ethics contemplates only this present life which ends in physical death. The calculus it employs is not valid for eternity. At all times Jesus had in view

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the Kingdom of God and eternal life, and His words were addressed to men who knew themselves to be immortal and who were presumptuous enough "to exult in the hope of the glory of God."

Not many of us tame and tepid and timid Christians of this day have courage enough to behave like immortals, but that — no less — is what Jesus requires of



men. Until we know ourselves to be immortal, possessing God's gift of eternal life and destined for eternity, it is difficult to perceive how the radiant Christianity of the faith's heroic years can appear among men again.

We account for the insipidity and dullness, the lack of radiance and romance and adventure in Christianity chiefly by its loss of the dimension of eternity. And we are sure that Christianity will come alive again, be bright and shining, full of the holy flame of God and the dust of stars and the songs of angels, if we recall the heart of its message — that God has given us eternal life, that eternity is our element and the background of our days, that we are immortal and are living every hour on the brink, not of death, but of all eternity. We should live, therefore, who call ourselves Christians, in a great spirit, that, so living, we shall be ready for a great occasion, and that occasion the Great Revelation.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Edward Russell Bourne, retired rector of the Church of the Resurrection, New York City, died in Sheffield, Mass., on November 5th, at the age of 85. He had lived in Sheffield since his retirement in 1936.

Mr. Bourne, who was born in Flemington, N. J., in 1876, was educated in England, at the Shrewsbury School and at Christ Church College, Oxford. He practiced law in New York City for several years, according to the New York Times, then studied at the General Theological Seminary. He was ordained to the priesthood in 1914.

From 1914 until 1916, he served as curate at the Church of the Incarnation, New York City, then from 1916 until 1920 he was rector of St. Luke's Church, East Hampton, N. Y. He became rector of the Church of the Resurrection in 1920, and stayed there until he retired.

A former officer of the Garden Club of America, Mr. Bourne was active in conservation work.

Survivors include his wife, the former Doris Moulton Peabody; a daughter, Helen Marie; and a sister, Mrs. M. A. Pennington.

The Rev. Henry Martyn Medary, retired priest of the diocese of Massachusetts, died in Portsmouth, R. I., on July 12th. He was 90 years old.

Mr. Medary was born in Philadelphia in 1871. After studying at the University of Pennsylvania, and receiving the S.T.B. degree from the Philadelphia Divinity School, he was ordained to the priesthood in 1900. He served the Church of the Advocate, Philadelphia, from 1899 until 1922 (rector since 1901), and from 1913 until 1922 he was instructor in ecclesiastical history at the Church Training and Deaconess' House in Philadelphia. From 1922 until 1940 (when he retired), he was rector of St. Thomas' Church, Taunton, Mass. He became rector emeritus of that church in 1940.

Mr. Medary also served as instructor in homiletics at the Episcopal Theological School in 1927 and 1928.

During his active career, he was examining chaplain for the diocese of Pennsylvania (1911-1922), a delegate to provincial synod (1918-1922), and a manager of the Episcopal Hospital in Philadelphia.

He also served as a member of the Pennsylvania executive council (1919-1922), and was a member of the council of the diocese of Massachusetts (1932-1934).

He is survived by a daughter, Amie Medary.

The Rev. Nelson F. Parke, rector of St. Paul's Church, Albany, N. Y., died unexpectedly November 10th, at Pompano Beach, Fla. Fr. Parke went to Florida recently to recover from an illness of last summer.

Fr. Parke was born in Binghamton, N. Y., in 1911. He studied at Union College, and received the B.A. degree from Hobart College in 1933, and the S.T.B. degree from General Theological Seminary in 1937. Fr. Parke was ordained to the priesthood in 1936, and served as rector of St. Andrew's Church, New Berlin, N. Y., and was priest-in-charge of St. Matthew's Church, South New Berlin from 1937 to 1943. From 1943 to 1951 he was rector of All Saints' Church, Brooklyn, N. Y., and in 1952 and 1953 he was associate rector at St. Philip's Church, Tucson, Ariz. In 1953 and 1954, Fr. Parke was curate at the Church of the Transfiguration, New York City, and from 1957 until 1959, when he went to St. Paul's Church, he was curate at the Church of the Transfiguration, New York City.

He is survived by his wife, the former Frances Linton; a son, Thomas, who is a student at GTS; his mother, Mrs. Frank J. Parke; and a brother, Robert Parke.

Deaconess Eleanor Pilcher Smith, retired deaconess of the diocese of Chicago, died October 28th, in Elgin, Ill., at the age of 78.

Deaconess Smith was born in Galveston, Texas, in 1884. She studied at the Birmingham Conservatory of Music, and the New York Training School for Deaconesses, and was set apart in 1926. She served St. Mark's Church, New Britain, Conn., as director of Christian education; was on the staff at St. Matthew's Cathedral, Dallas, Texas; was director of Christian education at St. Andrew's Cathedral, Honolulu; and was a parish worker at Trinity Church, Watertown, N. Y., before she became head deaconess at the New York Training School for Deaconesses, a position she held from 1939 to 1942. From 1942 to 1951, Deaconess Smith was director of Christian education for the Town and Country Commission of the diocese of Chicago, and from 1951 until her retirement in 1954, she was devotional secretary for the diocese of Chicago.

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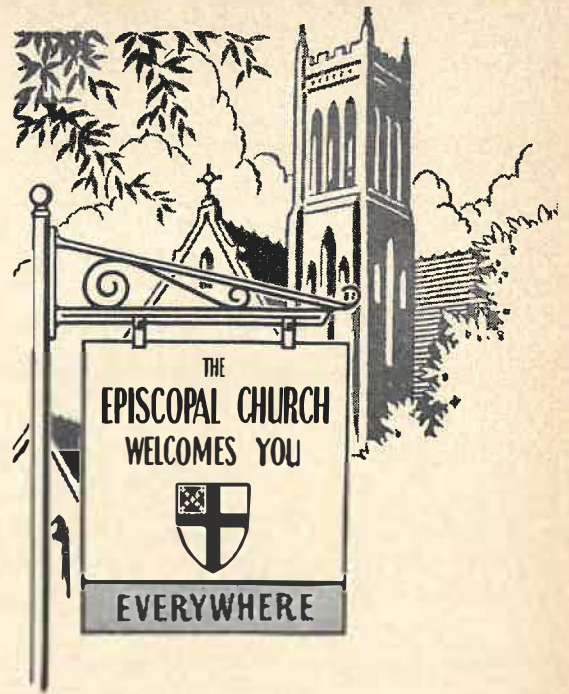
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HD 9; C Fri & Sat 4:30-5:30

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6:30, Fri 10; HD 6:30, 7:30, 11:15, 6; C Sat 4:30

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MP 6:45, Mass 7 EP 5:30; Fri & Sat Mass 7 &
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PM; add address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
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of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; LOH, Laying On of Hands; Lit, Litany;
Mat, Matins; MP, Morning Prayer; P, Penance;
r, rector; r-em, rector-emeritus; Ser, Sermon;
Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
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B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION

Rev. C. O. Moore, p-in-c; Rev. C. L. Udell, asst.
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Sat; Wed & Sat 10; C Sat 5-6

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Rev. Frederick M. Morris, D.D., r
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MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30. Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

NEW YORK, N. Y. (Cont'd.)

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC
(Spanish), 6 EP; Weekdays Mon thru Thurs 7:30
MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP,
9:30 HC; EP daily 6

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

PEEKSKILL, N. Y.

ST. PETER'S 137 N. Division
Rev. M. L. Foster, r; Rev. J. C. Anderson, c
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;
Wed 9:30; Fri 6; C Sat 4

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9 (MP 8:40); Daily EP
5:30; C Sat 4:30-5:30, 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Weekdays 7:45, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30, C Fri 4:30-5:30,
Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 11, Mat & Ch S 9:30; Mass daily
7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 7:30, 9 H Eu, Mat & H Eu

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
Jack C. White, Rev. Frederick McDonald canons
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

MEXICO CITY, MEXICO

CHRIST CHURCH Articulo 123, No. 134
(in downtown Mexico City)
Sun 8, 9:30, 11; Thurs 11

PONCE, PUERTO RICO

HOLY TRINITY
Abolition Street (near Darlington building)
Sun (Spanish) 7, 9, 6, English 11

GENEVA, SWITZERLAND

The American Church (Emmanuel Episcopal)
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)
Rev. Perry R. Williams; Rev. William Brewster, Jr.
Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 1S)

Announcing . . .

The 1963

Church School Essay Contest

Sponsored by *The Living Church*

Subject: *What I Need in a Sermon*

The subject may be considered broadly or in some one particular, but it should be considered personally.

Eligibility: All undergraduates in Church-related primary or secondary schools offering courses for academic credit (not including Sunday schools), except members or employees of The Church Literature Foundation and members of their families, are eligible for this annual contest.

PRIZES

FIRST PRIZE: gold medal and **\$100**

SECOND PRIZE: silver medal and **\$50**

THIRD PRIZE: silver medal and **\$25**

Regulations. Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 2,000 words or less. The manuscript must be mailed and postmarked not later than midnight, March 8, 1963, to Contest Editor, *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis., and received not later than March 15, 1963. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the article submitted is the original work of the student.

No more than three essays from any one school will be considered.

Bronze medals will be made available to schools which desire to conduct intramural contests. These medals will be awarded on the basis of the schools' own selections.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 28, 1963, School Number of *The Living Church*.

Each contestant should use his own approach to the subject, and write in his own style. The judges are not looking for essays written as they themselves might have written them.